

TUESDAY MAY 14, 1963
Played on July 23, 1963

I want to emphasize that there are still some people who do not pay. Some, I know, they cannot pay. When I know and I say "Alright", it is alright. I said once that such a thing can happen three times and then you have to verify again because I do not believe always that there is not enough money. And you have understood ~~perhaps~~ I think, every once in a while, this question about money; that it is not the money itself but it is your attitude towards it. And that when you give something of your own, maybe money, maybe something else, in order to receive something else that you cherish or that you value, you will probably have the attitude towards wanting to work since you pay for it in some form or other. And it is a necessity of seeing that one has to pay in whatever way you can for that what becomes, for you, food. And, as long as you do not understand it as food, you will not have the proper attitude towards paying. As soon as you see it, that it is necessary for you as a need and supplies something that really ~~must~~ is required for your further growth, you would go almost any length to pay for it, whatever you can do. Because if you realize the necessity that one has to work and that it is necessary ultimately to reach a certain state of equilibrium for yourself that you are satisfied and could be satisfied with the attempts you make regarding life of your own, that then work takes on an entirely different attitude in you and that, your attitude being changed, also considers the necessity of the maintenance of ideas.

And, for the maintenance you pay. You can say, "I am grateful to Gurdjieff." Well, he does not know very much about that any more maybe; maybe he does. But maybe at least you can think that he does. But if you are confronted with the ideas, it is quite a different thing. And

that is where you have to show that you understand what is meant by such idea for your in your life. If you do not understand that, then you will never get anywhere if these ideas are for some of you, and I am afraid they are, they are still something that is very interesting and new and it satisfies curiosity but it is not as yet part of your living so that, for that reason, you keep it in your mind or in your heart and you do not apply it as yet enough. At least not to the extent that you ought to be able or capable. Then, in that relationship, you will not want to pay. If, on the other hand, you make yourself pay, maybe something else will be born so that you say, "Since I paid for it, I must use it." Otherwise it is useless to me and I do not want to spend any money unless I get something for it. That is a very normal way of looking at it.

At the same time, it is not the only way. The way is that one is actually effected sufficiently by the knowledge that certain things like this should exist and should be helped to exist even if you yourself do not profit by it. I go even as far as that; that if you yourself do not know how to use them, that even the fact that it exists is already worthwhile for you to help maintain it. You can say it is a very unselfish way of looking at it. But it all depends what takes place in yourself regarding your own knowledge of what you are. And if you remain satisfied with yourself, you will try to sneak by and not tell the secretary and I am quite certain you will spend money on something that is quite useless to you for which you may even be sorry or that you use for the satisfaction of your own enjoyment. All such things of course gradually ought to get out of your system.

But, you know, it takes a long, long time for people to change. And one or two hours in a week is not very much. And again, you see each other every once in a while and maybe you come on Wednesday;

maybe we see each other on Friday or maybe you see me during the week every once in a while. And still, comparatively speaking, it is a very very short time that you are in that kind of a contact and, for the rest of the time, it is your life. And the rest of the time, I am sure you forget many many times. And, at times, when you do think about it, you are not very serious.

I think people are not right. It is a statement that I probably will make all the time. And, everytime when I do make it, you see if it fits. And you see if you can do something about it. And it will always remain the same because we will always remain, for the most part of our lives, unconscious. It is an unfortunate ~~thing~~ thing. It is probably because we live on Earth. Probably we can not do very much more about it than just striving to wake up. Maybe how far we reach no one will know.

Theoretically one can say, "If I only could be conscious for twenty four hours, I would be there." I am afraid, in the first place, you cannot ~~be~~ be. In the second place, you would not be there because you would be a a little different place. And again and again it has to come to your mind: Am I changing? Do I actually in my life (? Present - represent ?) ideas? Do I live in accordance with them. And many times such things still take place in the same old way, with the same kind of gossip and thoughts and nonsense, the same kind of unnecessary feeling; many times the most unusual movements you make which are quite useless; the tensions you still have in your body when you do ordinary things. And that it is not even clear to you that you ought to do something about it because why? Why should we really be interested in such unnecessary things?

You see, it links up with the question of how do I become responsible? How do I wish to be responsible for me Life? If I take

my life as something that I accept, and that I want to take the responsibility for simply because I become mature and I live and I know that I have to maintain that life, that the responsibility extends to such an extent that I become responsible for the maintenance of the machinery of that life and that my body, among other things, my feelings and my thoughts are certain processes which take place and that I, if I am a manager, that I look at that factory ~~as~~ from the standpoint of most efficiently running.

Therefore, when I am responsible for my living, I become responsible for the expenditure of energy. I cannot simply say, "Oh, I will make up for it because I will eat a little more." When I eat a little more I put much more strain on my stomach and the rest of it. The rules for living, as you know, start out with rules for being healthy physically. And that means not too much and not little. It means enough, just enough but not more and not extra.

And therefore, I have said once, you remember, turn off the electric light because when you do not use it, you become responsible for the electric light being lit and when it is in no use, you have to turn it off. It is exactly the same way if I lose myself in gossip, in unnecessary thoughts - I use up energy. And ~~that~~ do not think for a moment that you do not. And that energy happens to be yours because you, it went through your body and became responsible for it because you have manufactured it. And if you do not understand that you have responsibility for your own life, you will never understand that it is necessary to cut out as often as possible, unnecessary notions, unnecessary thoughts and unnecessary feelings; things that have absolutely nothing to do with you, have nothing to do with the maintenance of yourself, has nothing to do with the possible growth of yourself, has nothing to do with an evolution that really could be yours if you

conserve energy which otherwise is spent quite uselessly and without any thought whatsoever.

This is the reason that, if one understand the responsibility for ones living, then I look at myself in an entirely different way. Not necessarily that I, because of that, hope to live a little longer. Probably not. But at leasy I have the satsifaction that that what I receive is being used in the right way and not wrongly. And whenever I misuse something of that kind, what happens to it? It is not that it is lost. It stays as matter. It is not lost in nature. It is still there but it is not availbel to me. And it goes in a general pot and, with that, it belongs to anvolutionart movement and I, when I wish to wake up, do not wish to belong to tht. I want to use it.

That is, I have to use the involution which takes place in my and of which I am a part, I want to use it for the possibility of stopping on it in order to reach somewhere a little higher. This is the whole process of work, the whole process of how can I extracate myself with my own efforts, out of the condition inwhich I life. And for that, first I have to become a very good manager of the chemical ~~factory~~ factory which is my body.

I say these things because we are not as yet serious and all the time I will have to say it. And if you have been very serious this week, then it does not apply to you. Maybe next week you will not be as serious. After some time, there will be undoubetdly, unquestionably, times that you are not serious, times that you hope - for the best and you do not make any particular effort and still you expect that you will get to Heaven. You will not get to Heaven. No will be lucky if we leave Earth.

What is the trouble? Why can't we make, out of these ideas, something that is worthwhile for us? That we really, you might say, ~~that when we do this we are not serious~~

that when we live, when we walk on the street that it shines out of our eyes, that it really becomes worthwhile, that we are part of it. In that sense, that we have an inner joy, wishing to belong and wishing to work and finding our aim and the fulfillment of such an aim in working, in doing what we can. Why is it that we constantly have to be reminded that that is a necessity? And that simply because we do not work, we do not get immediate punishment. That is what makes us think that we can get away with it. I am afraid we do not get away with it.

If one sees that one dies every day and that there are many things in one that gradually have to disappear simply also because, in living, I use them up. With that, the responsibility extends then to what is left and that I ought to hurry, hurry a little more so that I still can do as long as I have the opportunity, something for the fulfillment of what I claim and what I hope and what I believe in; that that would be the aim of my life.

And it is not, and you understand it quite well, it is not that I give up ordinary life. It is only that in ordinary life I convey myself in a different kind of an attitude into something that then takes part of that ordinary life and then thru me, it is transformed into the possibility of a level of a different kind of nature.

This we must remember. We must remember when we are talking together. We must remember when some of us maybe are suffering a little bit. We must remember that we become responsible in our so called well meaning thoughts. And not allow anything really that is detrimental and that would be detrimental for ourselves but certainly anything detrimental for someone else to come over our living and let it slide down simply in a little momentary satisfaction of perhaps making a joke. Life is a little bit more serious than

that. And we have to face it because how else can we, living, do something which may become more worthwhile or, at least, have in it the quality of permanency?

We face it. There is no getting away from it. Like it or not, working or not, you are, we all are faced with that problem: How to live, how to produce, how to behave, how to be and what material do we make? You understand sometimes why I talk and why I talk instead of answering questions. Sometimes it is necessary to develop an idea and then, in that idea, certain things can be said and of course that will relate to questions you might have. On the other hand, if I answer questions we go from one subject to another and sometimes it is difficult to relate them. It is not that I mind it. At the same time, there is something necessary for us to have the impression that we are going home with something that you might well find. That you will remember so that when in ordinary life you may remember an evening like this that you will say, "How is it? What can I now use from that what I was, let's say, what I was exposed to? And what at that time probably effected me in some way or other? And how can I now transform it in an attitude, in whatever I do, in daily life or in the relationships that I do have? What can I find that is useful?" And it is not necessarily that one question which may be uppermost in your mind is answered. Of course the questions will be answered. If you work, if you listen well enough, if you are intent, if you really, during a period like this, for an hour and a half, sit and try to listen and take in and do not work on yourself for a little while, do not try to be conscious. Try to take it in just like an ordinary lecture you would take in, with material that interests you and keep your head together and listen. Try to hold certain ideas that appeal to you and do not try to make an effort to be conscious because you

cannot do both as yet. The greatest difficulty is that we always think that we can do an exercise and, at the same time, become conscious or be conscious. The whole idioy of all kind of exercises, including "Stop" and the rest of it, about which there was a little talk tonight at the Foundation. It is idiotic to think that anyone can be aware and still do that kind of a thing; counting. Next week, we will have a little bit of that again. It is idiotic. Do not think for a moment unless you have gone thru a long period of wanting to try to find out what is meant by being aware of oneself, by means of working on oneself, by means of an effort I make in order to be present to myself, in order to be aware of the functioning of my physical body; only that and to make it as continuous as I can make it and not just by flashes. Then, afterwards, I can probably, with this awareness, when it is, almost I would say, once and for all established, when it is something that I do not lose that easily, then I can probably introduce a couple of things regarding my mind or maybe my feeling. Maybe I then can count. Maybe then I can even do things a little faster and still remain aware. But ask anyone who wants to try an exercise and even an exercise that has to do with sensing, how much awareness is there in such a person if you are honest. That is all that is required. And otherwise do not talk about it. And do not believe what maybe even Guspensky is writing about. Those were conditions that were perhaps his conditions. And they were conditions where he was working in a certain atmosphere more or less like a school. But, in any event, in the presence of Gurdjieff. What do you think, what do we think we are? We are just little bits of infants, trying to extract from ideas something that is correct and real and exact. That is what ~~we~~ we try to do in order to establish for ourselves what is meant by working and then to work. And then, after we work and a long time, I assure

you, that then maybe we can do something else with it.

When we are working, let's say in Movements and because of the different attitudes that we have to have and also keeping in mind what has to move first and what last and how your head is and how your foot is; naturally, in such movements, it is extremely difficult to be aware. But why add in such movements, even the counting unless the movements are very slow. And one has to do, one has to try in one's mind to keep really a picture of how I am going to be the next count. And I will have a terrible time remaining aware of myself. It does not mean that at certain times when I am in a certain position which is non habitual I can get a flash of being awake. That of course is true. But if I try like next week we will talk about marking on the double, things of that kind. In my opinion, and I dare to say it in this group because I will not be able to say it next week, is stupidity. And, if you do not believe it, you try it for yourself. You try any kind of an exercise that has to do with physical work. And you try it and it is a little difficult and you try to remain awake. You cannot even be awake when you walk on the street. The least little thing distracts you and you know it if you are honest. You try ~~maybe~~ maybe already in this group and how often have you lost yourself? How often have you even thought of the possibility of being awake? That is ~~why~~ why I say do ~~not~~ not think about it. Just listen.

There are certain things you must know. One must know how to work. One must know what is involved, mentally, with a wish to be awake, to make an effort, and then to be aware, aware of certain functions of yourself. Not even the totality of oneself. It is extremely difficult to combine all the different manifestations and to say "Here I am."

Do not be misled. The book is good. It is very interesting. It

can give you a stimulus. It can give you a general idea of what is meant by work, a general idea. But when it comes to descriptions of certain things that Ouspensky experience himself, I have my doubts because there is an intellect talking and there are many things that are reported which are supposedly said by Gurdjieff. I will give him the benefit of the doubt. I was not there. How do I know? But I have seen Ouspensky. I know that. And Ouspensky was a cold man; I am sorry. He was not harmonious.

What is our aim? Not to be an intellect and not to be a heart only and not be, let's say, a good wrestler. But to be a man and a harmonious man; a man in equilibrium; a man who can be conscious at times when it is needed. At times that he is able to say what has to be said. At times that he understands conditions as they are, not what he would like them to be. A man who can be truthful regarding himself and, at times, can control whatever he wishes to say. If he wants to say he can say it. And if he does not, he will not say it; that he can contain himself and not let any particular form of energy, wither his thought or his feelings, to go out unless he wishes. With other words, that a man is able to do whatever is required to be done and do that in a harmonious way; not with a Holy face all the time; not as if they are in church all the time. But in life, in the midst of life. And to partake of life, if he can, consciously, to partake with every fiber of his totality in ~~xxxx~~ everything that takes place whenever he wishes, including seriousness, including humor, including joy, including the ability to live, including the understanding of how other people are so that I can be, in accordance with that, adaptable to that what is necessary. Harmonious man is a man and he is in harmony. What does harmony mean? I can strike a chord. It is not one; just a Do or an E or an A. It is a chord and in that there is harmony. It is at

least, let's say, four voices together. It is an octave. It is not just a separate couple of notes. ~~It~~ If I am serious in life, sure I strike a beautiful note and at times it can be extremely useful. But do not tell me that anyone who really laughs from his heart could not be conscious. And on the other hand, many things that happen in ordinary life are sometimes much better than our attempts to try to pretend.

I am against hypocrisy. Of course I am. I am against lying. But I am mostly against lying to ~~myself~~ yourself and also that you pretend you know. And that you think that you are awake when you know yourself you are not awake. Being aware means I have a taste. It means I am. At the time I am, I know I am and not one will take that knowledge and that experience away from me. That is why one dares to say, "Never mind Gurdjieff; never mind Ouspensky, never mind anybody, provided I have ideas. If ideas are alive in me and they have become part of my life, then that means that I will work because I believe in the ideas as such. I believe in the possibility of myself becoming conscious. I believe in that what is for me necessary in order to grow and I can say, "Thank you", to anyone who helps me towards that particular goal and the accomplishment of that aim. Logically, I do not forget. At the same time, I do not substitute them instead of the ideas which must exist and which, at times, can become very much alive in me. And at such a time, when they are alive, then I am what I really should be since I then, at that time, represent the ideas through my life as ideas of life should exist.

The whole purpose of life is that you forget everything that has led you to it and from that time on, that you take whatever there is for yourself to live with and to deepen within yourself and to make within yourself that kind of solidity which, as I say, rests on a

Foundation but is not a house. The house is your work. The house is your world. All our worldism individualit, whatever the world is ~~are~~ for us, whatever we want to allow in it. But that world, that is our own. It has to be harmonious so that we understand that world in all its different aspects; so that, in that sense, we create, we do something with that what is material in us and it is not that subjective expression of ourselves.

What is art after all? It is something that I make and it is not ~~an~~ nature. And it is not a repetition of something that I already have seen or even what I have felt. And it is not necessarily that what I felt most but it is something that I am. In that doing, expressing life as it is, it becomes independant of any kind of a thought or a feeling I have had. Altho the feelings and the thoughts and my aim and aspiration and everything that led to it has been used to form the foundation for me could really be, in that sense, objective and not any longer anything that belongs to my subjectivity. Then I would create. And then I actually will be, at such a time, as if I am His Endlessness.

I do not want to say these things too much. Very often they are misunderstood. Sometimes I have said if I look up on the vertical line which is based on the time line of my duration, that then, at that time, I can see Heaven. It is probably true but I do not know how high I climb. The amount of energy that is needed for that nad the constancy of such effort and the realization of my own nothingness in not even having enough equipment to do it, and still my desire for wishing to work, this is what will carry me thru and gradually I will start to understand what it is, what it is really that keeps me on Earth.

I would like to get away from it. I would like to understand such things on Earth as if I have a bird's eye view, that I could

see what relates and how things are together and what I am in relation to them. And then to take a position; and then I say, "This I do and this I do not do." Then maybe I start to understand certain things and maybe then my life can be useful.

It is a long road and it is not hopeless. It is road with many ~~many~~ possibilities. It is a road that gradually will open up and give constantly new vistas because, in climbing, we see more and more what we have left. And, without dwelling too much on the past, I can see in what respect certain things have led me to that what I am now; and that, because of that and the momentum that has been created on account of the effort, I will continue in a certain direction as well as I can and as well as my understanding will allow. Then I will really live. If one only could understand that life of that kind is so tremendously different from an ordinary existence. And I must come to that conclusion because ordinary existence gradually ends up in all kind of emptiness. If one is honest, if one want to be really aware, if one dares to be aware regarding oneself, if one wants to say, "I am, small as I am; still I am a son of God." Maybe we can mean it. Maybe we can work on that basis.

Very seldom, I assure you, you will hear this kind of talk. You will not hear it in church and you will not hear it from your best friends either. You will hear it only when you yourself wish to hear it. And then, when there is that wish, you will hear it all over the place, everywhere, because you change. You become in your wish, a changed person and become then susceptible to the smallest influences and, I assure you, they need not be "C" influences. Ordinary, simply things; ordinary people, let's say, people who mind their own business.

How else can an obyavotl - we will talk about that next week; how other wise can ~~anybody~~ a man reach a certain state of aware-

ness if it were something that one has to be always influenced by "C" influences? It is again idiotic. If God is omnipresent, He is here; He is my big toe. If that is the understanding, if I understand omniscience, I must understand such words for what they are worth. Otherwise I cannot exclude and simply say, "God is only on the next level the next level, the next level." If God is all over the place; but the positive Absolute and Negative Absolute are the same. And my problem is to become one with that. and the oneness is that what makes me akin to any ~~other~~ other kind of oneness.

Therefore, when I work and I try to become one, that is, an entity, all of me is one, then I have a quality which otherwise I do not have/ That is the quality of God. Then, in that oneness, I represent as if I am made in his image.

You must understand these things as a possibility and not to be afraid. And not to think that it is so far removed. It is not far removed but it is very difficult to get at at times and sometimes the total number of times that I am awake is very small compared to my twenty four hours of the day and a night of living. That I know. At the same time, the taste that one can have by being awake even if only once, is more than enough to give me a desire to wish it again and again. At certain times, it is possible to achieve that. At other times impossible. And still, the effort remains. And who can tell that the effort is not the thing that counts and not the results. Not even the result of my consciousness. The effort is the opposition of something which I very well know exists. And whenever I oppose that what exists in the form of, I call it, involution, because that is the force that drags me towards the moon, that is the force that has made Earth, that is the force that has made me. And that is that is in me that opposes such force, that is probably that with which I was born as coming

from the Absolute and finding that in myself as man, that now wishes to live and return.

The whole universe is a question of coming and going. It is being sent out and it must return. The creation of the universe is a boomerang. Unless I understand that that belongs together, that if I throw something away that it has to come back. That if I create, it comes back to me. Otherwise, where is the unity? I never can explain such a concept. But if I can understand that evolution includes involution, that both must go together, and that I, at certain time, am subject to both and if I become ^{really} awake that I see that such evolution in me is possible a little faster probably than my ordinary lifetime would allow. That instead of remaining part of Earth, that there is in me the possibility of a certain concept of growing a little faster by means of introducing an element which also, in my memory, exists and which I have in my Magnetic Center and with which I also was born because Magnetic Center is the wish to return to "the Absolute".

That is the prodigal son who, at times, remembers how it was when he was home. What is the little child in us which was, at the time we were born, awake. And the Magnetic Center is the little child that wakes up at times and tells us, "Don't you remember? Is it proper for you to be among swine? Is it something that you really have forgotten how you were when you are home?" That is Magnetic Center in one. There is nothing unusual about it. It is not just something that happens to be a couple of cells. It is that what was the remnant when I was actually one, when I was, as a child, undivided and unspoiled. And that, if I allow it, if something in me gradually allows it ~~to~~ because the rest of me dies off, if because of experience of life I realize that something else must exist since I have no further interest in my ordinary living.

What is it that makes an obywatel an obywatel? It is exactly because there are not the various things that usually interest a person. They do not have anything more to say. What is it, when I reach a state, I hope, of senility with childishness that at that time I am still mindful of the state of when I was as a child, simply because in my maturity I have done away with all the various things which used to interest me. But now, of course, they have lost their value. And why shouldn't they? Because they run dry by themselves and I do not wish to feed them any more. What comes then to the foreground when after I have experienced life and I have been disappointed and I have problems. I remember how it used to be. Something in me remembers that I was a child. And then, unless I become like one, I will never enter the Kingdom of Heaven.

This Magnetic Center is important in one. It is the most precious thing that you ever have had. And it is something you must not lose and it is not something that you can continue to cover up. There is going to be a time that you will be reminded. Shocks remind you of that little Magnetic Center, shocks accidentally applied. At such a time your Magnetic Center that is in the child in you, starts, all of a sudden, as if it had a chance. It is waiting for that chance. Do not think that a child dies that easily. It is gradually covered up with what we call culture. But it is still alive and it is still within one and it still has to be rescued.

And when I say and I talk about the responsibility of my life, I mean that responsibility. That is where my essence is really anchored. It is beyond that essence. That is where my Magnetic Center belongs and from which sometimes that, as a child, cries for the wish to live. And when I receive a shock, that is touched. And for one moment it comes out and I remember myself. Then I am awake for

that one moment. But the whole avalanche of everything that always will prevent and against which I always will have to fight immediately covers it up. And I have, I cannot even, almost by memory, I do remember it, yes. And I wish for it and I do not know how to get there. And I have to dig and dig and dig. If I only dig intelligently. If I only wish to find out what is the real reason that this so called child within me has disappeared. If I understand it correctly, the reason it disappeared is because ~~my~~ my subjectivity has covered it up time and time again with layers. And that when I want to find it, I have to dig thru the subjectivity in order to come to something that is real within me.

Only on that basis alone can one understand that one has to become objective. And objectivity, as I have said many times, by definition, is that what is non-subjective; that what is timeless, that what is for me in my concept, even in not in the experience, eternity. Then, when I discover the possibility of becoming objective, it fits; it belongs logically to my reasoning and it satisfies my mind in its logicality because that is where, as far as mind and concepts are concerned, they belong. And it places itself in the proper relationship towards myself and that I say, "This is the way out."

It depends how much I suffer. It depends how much I really wish, that I want to get away from the state in which I am and that, because of that, I am willing to do something for that, without even knowing how ~~much~~ it will be if I lose all the supports that I have at the present time. How do I dare? What do I dare? What do I wish really. What am I willing, at times, to give up? Why shouldn't I? Why shouldn't I be entitled to that kind of life? Why should I be constantly affected by all the different things in life which take me left and right and enslave me. Why should I, as man, be a slave?

No one can answer that question really. No one can understand why on Earth such conditions as they are exist and why would it be necessary for any one man, if he really does not want to be bound, to remain bound.

Strength is necessary; insight is necessary and exactness is necessary. Let's not beat around the bush. Let's not just say 'a little new thinking or a little bit here and a little bit there and then gradually we will mount to the stars. We will not at all. We will get stuck in man number one two or three. And we will remain man. We die still very much as man number one two and three. Why not introduce the idea of consciousness, of an effort, of something that is called awareness? That is not even a new thought. It is an entirely new concept. And definitely it is a new faculty of development not belonging to thought at all. It is a mental process.

Maybe I quibble a little bit about such words. But I do not want new things. I want entirely different things. I want things that are in ^{nature} ~~xxxxxx~~ different. I want them so different that they are unnatural. That is really the quintessence. Anything that has to do with a continuation in any kind of a form of thought or feeling or even an extension of my activity, is not as yet fused in the particular plane; which mean for me, that having exposed myself to the possibility of being burned and to destroy myself, that out of that, in that kind of an entity, something else starts to grow, as I say, of a different nature, of an unnatural nature, of a Great Nature kind.

This is my life. And then that life I will understand because that is life. It belongs to me and the temporary period that I even exist on this Earth with everything that is included, happiness of a certain kind, satisfaction of a certain kind, relationships of a certain kind, all these things, that are very very very very good. I

will keep them in their proper place. But do not let me mistake them that they already, in themselves have something that is of a different essential quality. The only essential quality that is different is within me. It is not in that what I see generally in other people or even what I see in my own ordinary functions. It has to have a quality of something that is new but not a new thought. It has to have a quality of a different level of being. That is my conscience and my consciousness.

Now, a long introduction again and again. Practical questions.

CHARLES WHITTENBURG: I Am now reading for the second time aloud All And everything. And it is beginning to make a little more sense to me. I was very struck with the chapters on Ashiata Sheimash and the Destruction of the Labors of Ashiata Sheimash by Lentrohamsanin. It seems to see a process like this that might go on within me. And it reminded me of the attempts that I have tried to reach my conscience and quiet. And I do not think I have ever been able to do that. I have thought that I have, that I have reached a ~~last~~ balance that was the truest one I could find in regard to say, a particular habit or a particular characteristic that I knew existed. I said, "Well, I will try not to be partial." I want to find conscience and I would get very quiet. And then I seem to hear a voice that ~~the~~ says, "Yes, it is this way," But the very next day I would hear a voice says, "It is that way."

Mr. Nyland: You cannot trust it yet, can you?

Charles: No. And I remembered back to when I was a very cerebral Roman Catholic which was the only kind of Roman Catholic I ever was and my father said to me, "It is very very good for you to be a Thomist because you have no-conscience."

Mr. Nyland: Well, Thomas was only an unbelieving kind. If he had a conscience, he wished to be convinced. I think it is very important. If I keep a wish that some day it will be proven to me, I will develop a conscience because I will eliminate the different things which I say is not conscientious. At the same time, there is nothing else left. I follow at any one time that what is the start above my horizon. And it is exactly the same with the sky. If I wait for an hour, the sky changes a little bit. Sometimes my star rises; sometimes it

already disappears. Another star appears. And this constant change in the view point I have regarding myself, I attach whatever I can to that what is for me, at the present time, the highest. I follow it as something as if nothing else ~~perhaps~~ exists until I discover that something else exists and this constant changing keeps me in a movement and in a wish, without being satisfied, knowing that it may not be the end, but, at the same time, knowing that that is the only thing I can do.

With this kind of thing, it is like a working hypothesis. I try to make a certain theory. A theory is not an axiom. I cannot say it has absolute value. I probably do not know enough about it. Moreover, I do not have enough (tests - tastes?). But a working hypothesis is something that satisfied me for a moment because it seems to answer different questions and puts them in a certain relationship or a form until some one else discovers, let's say, like Einstein and the Relativity Theory. And then his working hypothesis that light was such and such has to be changed into, let's call it, the expanding universe. And then, after a little while, we make a new hypothesis which again will, for some time, satisfy different people. The atoms for a little while did it. The electrons did it. The neutrons did it. Now, where are we as far as the division of matter is concerned? Maybe we come finally to a point where matter does not exist and we call it a point of force. And then we come very close to the ideas: What is force and what is energy? And, is it material or not? And all these things gradually start to develop more and more. But I take what I can at the present time,

Whatever is Heaven for me is that what I believe Heaven is. If it is not, by the time I get to the point where I now can see whatever my vision is, then probably I will see something else. But, you

see, the striving is in the constant change. By this I measure. That is my thermometer. If I would stay the same, if I were as an unbelieving Thomas, satisfied by something, I would probably fall asleep. It is exactly in the nature of life that it never will have to fall asleep because it is unending.

You see, I am constantly looking for the Golden Stag. It eludes me, I know that. It is in the nature of it. If I look for the philosopher's stone, it is in the nature that I will never find it. Only when I am in the totality of my understanding, having become the philosopher's stone myself, I have found it. The end of a man's life is that he is, we call it, harmoniously developed, but that he is God. It means that in himself everything that is now heterogeneous has become homogeneous and becomes fused into an entity of one of which sometimes he has a concept and at ~~at~~ that time he feels as if in Heaven. At other times, he has no concept. But he strives for that ⁱⁿ which direction he believes the concept could be realized.

So, the constant change between the potentiality, the actuality, the realization of actuality changing again into a potential, the potential again, because of its dynamic flow, changing into an actuality. And this is the constant change which is sometimes indicated by a balance or an equilibrium. That is, you go from Do to Re, from Re to Mi, you go back to Mi, you go back to Re, You go back to Mi, you go over to Fa, you come back to Mi, you go to Sol. you come back to Fa; sometimes they go back again to Do. Sometimes you start up, up, a little bit down, a little bit up. Constantly these changes on an equilibrium in which, I have said several times, the same amount of material goes from left to right and an equivalent amount of material goes from right to left. They keep each other in balance.

I am, as a person, in an evolutionary and involutionary scale. I am constantly under the influence from involution and evolution.

I am in balance between the two. Gradually I die off and I am taken in the involutory kind because there is no force in me that wishes to evolve. But, as long as there is a force which wishes to evolve, I am on my way for evolution. And I am counteracted on, that is, I am prevented by means of the involution which prevents me. So, I am here. But, a little bit of pressure, a little bit of change of temperature, a little bit more inclination, a little bit more friction will move this equilibrium a little bit over to this side.

I am not at that point. I do not know what it is to have a conscience. But I gradually develop in me the little bit of a voice which, at times, says, "This is it." And the next day something else says, "I am really it." And I have to start weighing, and sometimes I say, "You are right." Sometimes I say, "Get out; I know you." You see what I mean? This problem I take what I, at the present time, believe in.

How do I grow. I am a naive young man. I believe ~~that~~ every body who tells me "You are wonderful". And, after a little while I find out they do not say it for me. They do not think I am wonderful. It is only because they like to say something or maybe, by getting me on the right side, that I will do something for them for nothing. And, whatever the ulterior motives are, I gradually, in life, become a little bit more mature because I become a little less naive and I acquire, for myself, a certain amount, I call it, maturity. That is means of living, of real wisdom of life.

In exactly the same way regarding life. I grow up from a child. I hope to grow into teenage stage. For myself, what I am, I hope to acquire a different kind of body that is not as naive. I hope that Assadjan is not as naive as I am. I hope the Soul actually will be thru with that kind of naivety. With knowledge changing to understanding, maybe I reach wisdom.

So, there is nothing wrong with changing pattern. The attitude towards it, my attitude toward my wish to grow, that is what counts. I make an effort to the extent that I can make an effort. Tomorrow I make an effort to the extent that I can make then. And the day after I make an effort, compared to the first one, which is as if nothing. I myself, in development, am constantly changing like this.

And I do not understand this kind of vibration because I do not understand the laws by which means of which I have to do this. But, apparently, the experimental stage of myself indicates that I must believe that, because that is verified by my own understanding as a result of the experiment an experience. And when I know this, that that is involved in it, then I will not look any more for the possible results but I will look for the constancy of my equilibrium; activity of myself.

This is what a man is a man who does; not a man who is able to do. No, he does. When it says "to do what is at the right, what you find to do" not to go and become a missionary away from where you are. My first takes, my body, my body feeling, my mind. It is that what is me, And that works, And it works in one direction or another. And gradually, in that certain development takes place. And my mind starts to function a little differently. And even at the present time, if I do not understand a concept of what may be meant by a force, what may be meant by density, what may be meant by certain ideas, concepts of energy and so forth, gradually certain things start to get hold of me permanently. I say, "This I know; this I know" but it is my experience. This is my essence gradually growing. What the essence, that with a heart of my essence as Magnetic Center. It determines the possibility of the further growth out of Keshjan into Soul. And Magnetic Center is an instrument by which the bridge of Fa of Soul is over bridged. That is why it is

important. It enables me to get to the key of actually belonging.

You see, when I finish Kesdjan at Si Do, I am at Fa as far as the Soul is concerned. I still have to go Sol ^{La} So of the Soul. I need for that something of a quality not Earthly and not even planetary. I need a quality that belongs to the sun.

So, do not be disappointed. Keep on working. It is right. It is true. It is that same kind of thing and sometimes disappointing. Sometimes one does not understand why don't I know more. The fact remains that I have this tremendous amount of, I call it, sawdust. The question of my own, what I call my own, the question of that what pulls, all the lines, all the contacts, everything that binds me to Earth, that prevents my mind even from growing; that is, my skull. My skull prevents me at the present time because there is a lot of junk in it. At the same time it is limited to this. That is my body. So, I throw my skull away. I make a skull belonging to my spiritual body. It is not like this, it is ~~skinning~~ elastic. And the skull of my Soul is liquid.

Then there is a possibility of expanding. Then there is something really that could get hold as if then, in such entity, it has unlimited possibilities. This is really what I strive for, I try constantly to understand more and more in that process in ordinary life in an unconscious state. I define more and more what I know less and less. In a conscious state, I actually discover certain things that are truthful. When I have that truth, it becomes indelible. For that reason, I will never say, "I know less and less." I will say, "I know. I know. I know a little." And each time when I work consciously, I know a little more. This is the change of an idea inot a form of matter. When it remains an idea or when it is in my heart, it has not further substance. But I have to make an idea first inot the

density of the lowest possible grade. That is my experience in the physical direction. And because of that, it is not able to go up the scale. It is very necessary to see this.

Charles: Mr. Nyland, would an example of that kind of knowledge be this: Occasionally, as you know, my professional duties cause me to miss a meeting. And, inevitable, I notice something like a physical hunger that...?..

Mr. Nyland: That is right. That is right.

Charles: .. not any kind of guilt

Mr. Nyland: No Charles, not at all. Because you were not exposed to certain things that already have become quite a necessity. And when I say the necessity in ordinary life, it is exactly that one realizes, one thing about a meeting, about certain things that have taken place. At that time, it is as if one is fed. And it is that you know that it is, in that way, it could be ~~that~~ fed if there was an opportunity.

That is why one has to remain alive towards such possibilities so that if I, for some reason or other, have to give it up. I miss something. When I talk about need, it means really I need it. It is ~~an~~ a need of something in me that has to grow. It is not that I need it in my ordinary life. The hell with it. What do I care about consciousness? In ordinary life I can do many things. I can even mark time double in ordinary life without being conscious. Easy. And I do it. And I can also reach certain states of, let's call it, well being. But what has that to do with, I would almost say, the price of eggs?

I have to learn how to wake up. This is the aim I have. And therefore, when I wake up and there is something in me ~~that~~ that starts growing, and it has to be fed, when it is not fed it needs it. And my responsibility for that need is as if I take ~~my~~ care of a animal. I must feed it. It is part of me. When it becomes part of me, and I know that it has started to exist because of efforts on my own part, almost I would

say, "Thank God". Then, at least, I feel that responsibility, then I will extract from whatever I can, even I can say, from my bag toes the possibility of food for myself.

The factory starts to work gradually in a much more efficient way. It is not just a little factory that makes a body. It is a factory which gradually produces all kind of wonderful things. Kes-djan Body is included. It is a factory. It is a means of reaching Heaven. It is a ladder on which one climbs and constantly makes more rungs but climbs. Maybe the time will never come that I actually know what it is to be conscious. But, at least, I climb and climb out of that atmosphere in which I know live where my ordinary little factory belongs. Something else starts to be made when I try. The atmosphere, the less density, the more freedom will make my factory function in a different manner. My mind will function differently. We say rate of vibration. Alright, good, whatever the explanation is of whatever takes place. And my feeling, surely, it may become more concentrated. It is not spread out as much. And the nervous system, that is, the actual nerve cells, sympathetic nerve cells will take care of my body in a different kind of a way.

All of that, sure, I am on a different level of existence as far as my ordinary life is concerned. But, I do not live there, I live somewhere else. With that, I wish to come back to Earth. I can be on Earth. I can laugh and I can do this and so forth. Why should I lose my consciousness?

This is the whole point I am trying to get at: That that what I wish to become remains with me. Then I have a solution. Then I will not blame God. But, if it is not with me, I still will blame Him. And I will ask Him, "Why didn't you put me on Earth?" That is another question. Maybe one says, "I do not belong here". Maybe, if

that wish is strong enough, I will get away. And when I do get away, I will never forget ~~what~~ I came from. So, like the birth place which I visit and I say "Here I was a boy."

I, if I could get away from Earth, I will return in order to fulfill my duty in partaking, participation, Partaking Duty. It is that Duty which is partaking; doing - me. As I am then, me. Then I can live on Earth. I can live on the moon. I can live anywhere. I ~~xxx~~ have to return like the series of idiots.

I am an idiot; compassionate, zigzag. The requirement is that I return to idiot number one, ordinary idiot. And then, from there, I can climb up the ladder and I can be any kind of an idiot I wish. This was the idea of Gurdjieff when he drank to the health of ordinary idiot. And anyone could choose his idiot. And several chose as high an idiot as they thought ~~xxx~~ they were. And, unfortunately, because of that highness, that has to go back all the way to number one.

This is the thing. Keep on going. Keep hammering at it. That will finally break the stone. The attempts to be awake, time and time again, thousands of times, time and time again, work, work, work. Yes, that is the problem: How to maintain that. How to have constantly ~~in~~ for that such desire as if every time I think of ~~my~~ work, I again wish it. That then, in that sense, my wish is renewed as a wish for effort. A different kind of wish from a new way of feeling of a new way of thinking. It is ~~applied~~ immediately to my wish to be awake.
applied

JOHN OWENS: I would like to say something about the task that I did some time ago and did not report on: Of going in and talking to the computer. I was able to do it for a few days and then my boss started coming in while I was operating. And then I tried to do it subvocally but it did not work so well. So then I tried to do it to the car as I drove ~~alone~~ by myself. It helped a lot. I would like to know, tho, really how to bring a wish more, a reminder more inst my day all day long.

Mr. Nyland: When you talked to the computer or the car, did you wake up?

John: Yes.

Mr. Nyland: Good, then the wish is to help maintain that and deepen it. When you do that at the time when you are awake and then you say, "I really wish", almost as if one says, "I hope by God I will stay awake" or almost praying. "God help me to stay awake." You see, I ^{see} ~~may~~ something. I see as if I am ~~awaking~~ drowning. I hold out my hand and there is a life preserver. I say to myself, "I hope it will help me; I hope I can reach it." It is this wish that has to be there. When that is there, the wish for life, it will come in ordinary life but it has got to be strong.

John: Well, it comes but I want some way to bring it to?

Mr. Nyland: Again and again Johnny. Again and again. Nothing will do it but yourself. And, if you know yourself well enough and you know certain circumstances that will bring it about, then put yourself in such circumstances.

I have nothing against exercises. I think exercises sometimes are very useful when they are linked up with the idea of being awake. So, if I put myself under a certain strain and I do it with the intention of trying to be awake, an exercise can be a very good help. But if I only do the exercise, without even mentioning the fact that I would like to wake up, I ~~acquire~~ ^{acquire} - all I do is a certain dexterity.

So, I first have to have for myself the realization of what it is to be awake. Then I say a wish. Then, when I have it because of a

task
certain ~~task~~, I then deepen it. Then I would like to have that taste often. All I can do then is to do it again and again and again.

But, as I say, if I know certain conditions which are grating on me, distasteful, which work on me like a hairy shirt and I have a wish for adventure and I want to say, "But I want it - I want it badly", maybe I can put myself in that situation which I dislike heartily. But, because of that, I may have a chance to wake up. Because what other reason would there be? No Earthly reason but a Heavenly reason.

For that, I have to know myself. I have to know what I dislike. I have to see these tendencies in me. When I talked a little while ago about talking too much, about ~~gossip~~ gossip. As far as I know, you ~~don't~~ do not but there are certain other habits maybe you do have, you know about; a little fussiness every once in a while; you know, a little insistence of certain things so and not so. You know? You know yourself. These are the kind of things you hang on to and who the hell cares? Really, it is not important. It is just a little off. Alright, let it be off. And if it is so that it is not what you wish, probably it can work as a hairy shirt. And when the hairy shirt really works, you will consider all manifestations as belonging - all manifestations and not some excluded.

Peace on Earth to all men, not to some. When I look for peace in myself, I do not want to say that only a few virtues are the ones that I would like. If I want to become harmonious regarding my relationship towards others, I am not fussy. I will meet anyone. Christ also had prostitutes you know who came to Him. And the Pharisees and so forth - tut, tut. You do exactly the same: "Why should she be tut, tut, tut?"

You know, Johnny, you are what you are. Someone else is what they are. That have as much right. If you catch yourself to be a little bit critical, put your hand on your own bosom. Try to accept the criticism from others on you and simply say, "And so what?"

This is work. This is how to create it. This is how to put yourself under a cold shower, like it or not. Before you know it, you are under it. When you are under it, your blood starts to function and you know well enough after that how ~~xxx~~ ^{warm} you will be. It is like that with work. I adhere. What in me wishes? I. What does not? It. So, I give it a little shove and say "Here you are; go." And then I watches and it almost starts to enjoy itself.

The accent is changed, shifted from a non-essential to an essential; from that what is not your possession to that what is your possession. It is the changing ~~xxx~~ of the accent. That what I think I now possess I call positive. That what I do not possess is negative. The changing of the accent is like the changing of the guards. At a certain time, at a certain hour, new guards appear and they - all it is, they change their helmets. My, what is for me, that what originally ~~xxx~~ non-existed, now becomes existent. That was for me negative, now becomes positive. And the rest, I leave alone because I have no further interest. My interest goes with the shifting of the point of gravity. My life is connected with the point of gravity at the present time, past of the time, in the ~~xxxx~~ periphery of my existence. As my point of gravity changes gradually to the ~~intima~~ inside, I will go along with it and then I live there. I know I have to go back. I know that. Maybe I postpone it a little bit. Maybe I withdraw from life a little bit. But I know that I will never become harmonious if I keep on withdrawing. I will become fatter or monk.

My a life is linked up with my living. When I wish to live, I

have a perfect right to live what I wish to live. And then, when I wish to live and I know where it leads to, I will go to something that is more essential and also there I have a right to live. And I also know that I cannot live there all the time; that I must go back again to put things back into the place where I always had them. But this time I come back as master of the house, not as servant or a slave. It is up to you. Create them. Make the moments. Put pebbles in your shoes Johnny.

Terry Owens: I want to check on something about the idea of breaking the connection between my mind and my body and my feelings and my body. With the task, when I did it with the feelings, the feelings generally manifested themselves as a certain tension which was quite tangible; something that I could be present to. If I could, it was tangible. With the connection of the mind, aside from when it is talking or a facial expression, it seems to connect in the body with a movement of either my arms or my legs to do something.

Mr. Hyland: Do it very little; very little movement. It expresses itself but it can be stopped.

Terry: The thought comes: Turn on the light. And my hand moves to do it, it is much quicker than feeling. I see that for one thing, much quicker. Therefore, it is very hard to be there at the time and I always get... you know, even if it a second later, it is even later when the connection is made.

Mr. Hyland: Turn the light off and then turn it on again.

Terry: That is not the problem.

Mr. Hyland: Yes, the problem is that because you lose yourself immediately in that kind of a thought: Too quick.

Terry: No, I don't. I haven't. What I have done in cases like that is: it is too late but I am going to be awake anyway because that is the purpose and so I try to execute that activity as awake as I can, if I remember. But, what it seems to me, is that if this continues, I despair of ever breaking that connection ~~between~~ between my mind and my body because I get there too late.

Mr. Hyland: No, you will not. You will get there too late at the present time. But it is not so necessary to look for the disconnecting. It is necessary to look for the development of a faculty independent of your thought. All you do that your centers is to use them for

that purpose. So, one does not look for this disconnecting them. One states the fact that they are disconnected. Under the influence of something else, they are disconnected. The mind will never disconnect.

Terry: No, my aim to do the task is to wake up. At the same time, I hope that it will result in the disconnection of my centers.

Mr. Nyland: That's right. I will.

Terry: Is it so then that all I need to do is to wake up and the rest will take care of itself?

Mr. Nyland: Exactly, I pursue one aim. That is God. I pursue one aim, that is Heaven within me. And all things will be added. I do not have to pursue them. They belong to me as my birthright. But I have to provide first the place where it could live. Why would God dwell in me when I have nothing to offer? This I must realize; that I can not pray to Him and He will probably say, "Yes I would like to come." "Where do you want to put me up?" And you have to admit that there is nothing I have prepared as yet because God is not interested in my ordinary body. He may be interested in Soul because that is more like a quality that belongs to Him. Before that, as I say, He probably does not even want to look my way. But when I know that He will come, I prepare as well as I can. Then when He does come, under the influence of His presence, I am changed; my three connections are loosened, or rather, two connections only. They start to function separately. Under His influence they will be combined to become a servant. All of that is not my affair. It becomes the affair of the possibility of my I. If I feed my I, my I starts to live. When I starts to live, that I has its own requirements.

I do not have to tell a child. By nature it breathes. When it is healthy, it will. And when it is healthy it ^{develops} ~~manifests~~ gradually in its body different functions. Exactly the same when it is under the influence of the mother in the period of gestation, it started to

grow because of certain atmosphere, because of certain food supplied. When it is born, other food is supplied, air mostly. because of that, it starts to grow. There is nothing that would prevent that life from growing to maturity. As a result, every person matures. And you can not say you do anything about it than only you maintain it.

So, what is needed for I is to be maintained by the effort one makes at the expense of oneself so that that what I am is converted into food for I. Then, when I starts to live, as I said, thru the teenage, thru a certain stage of maturity, thru, let's call it, man hood, real manhood of humanity, it will start actually this body to make it in such a way that it is the best servant in the universe.

You see, I do not live there anymore then. So I have no further interest is simply knowing that it is a servant so that, at any one time when I want to come back to Earth, there is a body. But the provision of that what I has to be is another kind of an edifice.

As Christ said, "In Heaven", yes, He went to prepare. I go to prepare in my Soul Body the possibility of for something as if at some time, with my aspiration, then I hope and at such time, I pray. I say, "God I am ready. Here I am. Tell me." This attitude that one then reaches of wishing to become part of something and at such a time in which one is perfectly willing to sacrifice everything for the sake of something we know, almost by instinct, is of a different kind.

Then this yielding, this form of aspiration and yearning, makes something as if opened and I see thru the gates of Heaven into the possibility of conscious life. And then I, even as God, says, after such creation and He looked and it was right. At such a time, when I am there, I look and I say, "It is right" and I say. "Now God come." Nothing in the world then would prevent me from daring to say that, You see? Do not worry.

Terry: There is something in me which is not my feeling, altho it has a feeling quality, which feels that these things that take place as mechanical connections, that they are really holding me back something incredible.

Mr. Nyland: There is not doubt that you would like to dissolve them.

Terry: It is not that my mind or my feeling would like to dissolve them because ~~that~~ that is their life.

Mr. Nyland: Yes, but who like to dissolve them?

Terry: I am afraid to call it by a name.

Mr. Nyland: Yes, because that is not interested in that. It is not interested. Only under the influence of I, it will be dissolved. It doesnot have even a wish to dissolve it. The mere presence dissolves them. You see the difference? It is quite a different thing. If you say, "It wishes to dissolve it", you endow something of a different higher nature with the same quality of the lower nature that you are familiar with.

Terry: But I am under the impression that I am getting this information from something in me that is higher than ordinary.
time

Mr. Nyland: For the ~~time~~ being, believe it.

Terry: Well, I am afraid that I do believe it because it seems that it is my experience.

Mr. Nyland: No, that is your working hypothesis. Maybe after some time, it drops away, maybe not. Again, what is the difference?

Terry: What the difference is is that it directs me, it indicates that I must do something counter to what you direct.

Mr. Nyland: No. no. Why would you?

Terry: It seems to me that I have to put more emphasis on breaking these mechanical connections.

Mr. Nyland: No, the emphasis ~~is~~ on being awake.

Terry: It means no difference? I mean, I value a moment of being awake whenever it comes and I can make it but is not there a difference of being awake at a certain time than another?

Mr. Nyland: Yes, of course there is. And, because of that difference, sometimes you will find it less or more connected. But when you look

for the disconnecting, you are looking for that result and you are not looking for being awake.

Terry: I can see that this would happen but I do not believe it has happened in me. I see the two as being inexorably intertwined; that in order to be more awake, I need to break these connections.

Mr. Nyland: No.

Terry: In order to break the connections I need to be more awake?

Mr. Nyland: That is it,

Terry: I can't see how I can separate it?

Mr. Nyland: You cannot. That is why I say use it as a working hypothesis but the emphasis is constantly on trying to become aware and constantly against wishing for a result. It is difficult. We are projecting something in the future as if it is in the present. That is why the paradox. We hope for something and I try to define it. I cannot define it. Still I hope for that what is undefinable.

Terry: Well, why then do you give me a task like this?

Mr. Nyland: For what? To try to see what happens in the breaking?

Terry: Why shouldn't my work be then just to try to wake up as much as I can?

Mr. Nyland: That is right. But you cannot so you have to have a task. For that reason, you take one of the centers and engage it in something so that the result from either your mind or your feeling finds your physical center in such a condition that either the mind or the feeling cannot play with it. You see, that is the task. The fact that it cannot play with it means that you will have a chance to wake up. It becomes quite abnormal for either mind or the feeling not to have a place where they can go. So, as a result of that waking up, it will also break the possibility because you prevent that possibility of the connections to continue to exist; but you do this with being aware.

Terry: Yes, but now, if I were doing a task say connected with some physical thing like drinking a glass of water every hour, for instance, it would break the connections just as well.

Mr. Nyland: Would it?

Terry: According to what you say it would if I were awake at the time that I did it.

Mr. Nyland: That's right; if you were awake.

Terry: So, it does not matter that I am trying to break them?

Mr. Nyland: No, it does not provided it does not effect your efforts to be awake.

Terry: It is belong me,

Mr. Nyland: Excuse me Terry, I do not think so. It helps your mind. It helps your mind in being a little bit more satisfied with what would happen. It does not hlep you in the effort.

Terry: But I have been more awake with this task.

Mr. Nyland: Good. Whenever a person says, "I am more awake," I never deny it. It is quite right. You do what you think is yours. If you do want to say, "Yes, I work now on my connections",~~you~~

Terry: My aim is very clear that I want to wake up and this is why I am doing the task.

Mr. Nyland: Good. As long as we agree on that, I do not care what you do. Alright?

Mildred Mayers: Mr. Nyland, I just want to mention that the task which was too much for me four weeks ago, you told me to put aside, was so productive in this past week. It was such a good weel task-wise. And I suppose it was not use at all to~~tp~~???

Mr. Nyland: You see, sometimes when you try a task you have a certain strain against you. When you want to do it in the second week, you have not released that. Then when you do not do anything, it is as if you become much more free.

Mildred: I know nothing about me.

Mr. Nyland: Mildred, don't tell me that you now start to try to find out.

Mildred: ...?? the knowlegde of the work??? I suppose it is not use at all to say what this is?

Mr. Nyland: There is not use because at the present time you will not be able to know why. One can accept it like a child accepts ~~it~~ -/

Mildred: ???

Mr. Nyland: I am glad it worked so far. So far, alright, Leave it alone. We will wait for some time.

Good night everybody.

TUESDAY May 14, 1963
 Played July 25, 1963

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Mildred Meyers: Report on task.
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